

THE BAPTIST.

\$1.00 IN ADVANCE.

JACKSON, MISSISSIPPI, MARCH 9, 1905.

VOL. VII, NO. 10

Occurrence and Comment.

The late Dr. Williams in parting with his class of ministerial students: (1) Remember that you will never see one-half the good that you do. (2) Remember that you cannot begin to estimate the value of that which you do see.

R. B. Garrett, D. D., in whose father's barn Booth concealed himself the night after his assassination of Lincoln, has declined the call to a pastorate which promised him \$600 more than he is receiving in Portsmouth, Va. Money does not move all preachers.

Nashville Advocate: "Admiral Togo and Vice Admiral Uriu, the two heroes of the Japanese navy, are Christians. So also are generals Kuroki and Oku. The wife of Field Marshal Oyama, commander of the Japanese land forces, is a most active Christian worker, in which she has his good will and co-operation." So it has not been "Heathen Japan" who has been more Christian in conduct of the Eastern war than Christian Russia."

Let no one say the Welsh revival shows that preaching the gospel is not essential to the conversion of men.

Faithful seed sowing made such an awakening possible. Moreover, there is preaching in these meetings, not only by laymen in persuading their fellowmen to accept Christ, but also by regular ministers of the gospel. Pastors are not afraid. They would rejoice to hear tongues long dumb pleading in prayer and exhortation, and praising in song.

It is much easier to convince a man that he is wrong than it is to convince him that you are right. While he may be willing to admit his mistake he cannot brook the humility of being the only one in it. Undoubtedly it is a case in which "misery loves company. But how much manlier it would be to "acknowledge the corn" all round, and get up and ride, even though he did have to "ride behind."

Each separate Christian is by himself and for himself as distinctly as are the stars in the heavens. Yet there is, as with those luminaries of the firmament, a mutual reflection and attraction ours preaching the whole that so clearly tells of their common origin and mission. It is equally true of either:

"The spacious firmament on high,
With all the blue ethereal sky;
The spangled heavens, a shining frame,
Doth their Creator's power proclaim."

The Pope owns a silver chair which cost \$90,000. He claims to sit in "Saint Peter's Chair," and to be Christ's vicar on earth. When he speaks officially, it is not even the voice of Peter, but that of Christ himself. One can hardly conceive of Christ and His Apostles as sitting in a \$90,000 silver chair and receiving the homage of men. It would be difficult to get up a more complete misrepresentation. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Dr. Osler claims that all the great things in the world's history have been done by men under forty years of age, and wishes that when they become sixty they should be retired because of incompetency. There may be exceptions, he says, but they only prove the rule. Whereupon the Vicksburg Herald remarks: "King Edward VII ascended the throne in his sixtieth year, and was sixty-three years old when he appointed Dr. Osler regius professor of medicine at Oxford. In this coincidence we have at least one item of proof of the Osler theory." In the professor's estimation this is probably only a distinguished exception to his rule.

J. B. Gambrell says in THE BAPTIST STANDARD that many years ago, L. Q. C. Lamar left his seat in Congress to defend a friendless negro policeman, and closed "the greatest speech" Gambrell ever heard in words like these: "Gentlemen of the jury, when this humble prisoner at the bar wrote me in my place in the United States congress in these words: Mr. Lamar, I am in trouble and I have no friends and no money, won't you come and see that they don't do me any wrong?—when this humble man sent me that message, I was afraid not to come, lest when I appeared at the great Judgement Seat, to which you and I, and all of us are hastening, and from whose righteous decisions there are no appeals, gentlemen of the jury, I was pained that I would there hear the retreating footsteps of this friendless man, and be condemned by the God of all the earth."

Many city churches while candidating think they want a preacher, but they don't. They really want that new type of man which the new generation has produced, called a "promoter." Of course they want him to be a clerical, and not a mercantile or industrial promoter, but of the kind of man they are really after there is no doubt. The pastoral promoter, in addition to being all things to all men, women, and little children in a spiritual

ministry, must also be able to handle the general proposition of the particular church, grasp the financial situation, outline the way and means, administer or "promote" all the organizations in the church, keep up his study and maintain a high standard in the pulpit. There are a few such men in our ministry, and in Wall Street or State Street they would command \$25,000 a year. A class of imitators is growing up under the pressure of the demand. They might be worth something—in business.—Congregationalist.

With great pomp and splendor, "in the presence of a brilliant assemblage" of European and American ecclesiastics, ambassadors, diplomats, and generals, with "Dr. Luther of the Berlin health department, one of the last survivors of Martin Luther family" in a conspicuous reserved place, amid the ringing of bells in all the Protestant churches of the city, the Evangelical Lutheran Church was consecrated on February 27th in Berlin. Emperor William desires to make this cathedral a Protestant St. Peter's. He would have it the altar for all Protestant churches. Messages of congratulation were sent by leaders of American churches, Dr. H. H. Faunce, president of Brown University, speaking for Baptists. It is difficult to see the good of this movement. It seems to be a forced representation of the spirit of unity which is stirring the hearts of Christ's disciples. "The Kingdom of God cometh not with observation." It spreads like leaven in the meal. More than a common Cathedral, Protestantism, in order to perfect the work of Martin Luther and other reformers of the sixteenth century, needs to put away every vestige of popery, and accept and teach in their fulness the doctrines and polity of New Testament churches that as Luther taught, a believer in Christ is justified by faith only; that the ministry is not a clerical prerogative, but a fraternal service; that baptism and the Lord's Supper are not magical sacraments to impart or convey saving and sanctifying graces, but impressive symbols of those graces; that the oath of allegiance to Christ, the confession of him as Saviour and Lord, is not infant baptism, or sprinkling, but believer's baptism, or immersion. Obedience to the authoritative expression of God's will in his book is the only basis of real and abiding union. There may be mixture with out this; but there can be no unity, no harmony, in its absence.

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Milwaukee, Wis.

The Welsh Revival.

WHAT SHALL THIS BRING TO THE CAUSE OF CHRIST IN MISSISSIPPI?

Over the ocean east of us, we hear of mighty things God is doing for his people. Not only do we get tidings of the great revival that is sweeping over Wales, from our religious papers, but columns of the secular press are filled with accounts of the great spiritual work that is in progress over there.

It seems that nothing like this has come to the people of God since the day of Pentecost. Within the past few months more than 30,000 people have broken away from sinful lives and given themselves publicly to Christ as Savior and Lord.

There seems to be no planned organization of these meetings, but anywhere the Spirit of the Lord takes possession of the people, turning their hearts from sin and darkness to salvation and light, the effects of which are seen not only in the faces of men, but are manifest in conduct.

Saloons and gambling houses, and other dens of vice and iniquity are abandoned. Peculiarity of the work of grace is, very little preaching is done, the influence seems to proceed directly from the Spirit, who is caught up and expressed through prayer and song. Even while one is speaking or praying some other whose heart has been touched and fired by the Holy Spirit will burst forth in rapturous song. It is said, the worship has no order and yet it has an order that is directed of the overruling Spirit.

Evans Roberts is the young man whom God has signally used and blessed in the beginning of this work; he has not enjoyed the advantages of special worldly culture, but has lived in communion and fellowship with Christ, and this is the secret of his being so eminently used of him. Is God only the God of the Welsh? Is he not also of the people of our own sunny land? Yes, of us also.

By what means shall we have God to visit us and pour out his wondrous blessings of grace upon us? We do not have to invent some new way. Our Lord has already spoken to us through his Word. "Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon." This Welsh revival, like every genuine revival, was born in prayer and the study of God's Word.

Read Ezra and Nehemiah and see how the revival came in the days of those men of God. Read, too, the first chapter of the Acts and see through what means God so marvelously blessed the world through the first Christians.

Shall not our people seek for the presence and power of God in their lives and turn to him in expectancy?

Indeed, God does hear prayer and O, may his mighty presence move upon the people of our beloved land!

R. A. COHRN.

Utica, Feb. 17, 1905.

THE BAPTIST.

College Tidings.

I have just returned from a three-days' trip to Blue Mountain. I left Prof. Aven in the President's chair for these three days, and I found everything running smoothly upon my return.

Yesterday, Feb. 27th, was the 20th anniversary of the death of Gen. M. P. Lowrey, founder of Blue Mountain College. This date is observed each year as "Founder's Day," and I was there yesterday to speak at the commemoration service. It has been said that every institution is the lengthening shadow of a man. In this case the truth would be largely stated if it were said that Blue Mountain Female College is the lengthening shadow of three people—Gen. M. P. Lowrey, Mrs. Sarah Holmes Lowrey and Mrs. Modena Lowrey Berry. These three people were there when the school was opened. The first two remained until God called them higher. Mrs. Berry is still there serving her thirty-second year as Lady Principal.

Gen. Lowrey spent his boyhood as the son of a poor widow. In his later boyhood he went to the Mexican war; he spent his young manhood as a young preacher, and at 32 was called from the pastorate of village churches to be captain of a company of 60-day volunteers in the Confederate service. Before the sixty days were out he was made colonel of a regiment, and at the end of the sixty days was given a permanent commission as colonel, with authority to raise a regiment for service. After the battle of Chickamauga he was promoted to the rank of brigadier-general, and after the battle of Franklin was placed in command of a division, though the war closed before his permanent commission as a major-general was issued.

After the war he was urged to enter politics, but although he was assured and felt sure that he could receive the highest preferments in the gifts of the people, he turned his face steadily in another direction. Being determined to spend his life in building up the religious and educational interests of the people, probably his greatest achievement in permanent results was the founding of Blue Mountain Female College, in 1873. This is now the most marvelous example of success that I have ever known in the way of an educational institution. Although a private institution, having never received a dollar from either State or denomination, it stands to-day among the leading institutions of its kind. It has this session more than 400 students, and doubtless could have had double that number. About 200 applications for admission have been declined for lack of room, and many more would have applied for admission but for the fact that they knew it was useless.

What better work can I do for Mississippi College than to visit these 400 girls two or three times during the session and remind them of their "big brother" at Clinton? "If they like us like we like them," their influence will be worth much to us.

Endowment payments are still coming in. If yours is due, brother, and has not been paid, allow me lovingly to stir up your pious mind by way of remembrance. Faithfully,

W. T. LOWREY.

Clinton, Miss., Feb. 28, 1905.

Should Call a Halt.

There seems to me a growing evil, or misance, among the Baptist people. I refer to the tramp preacher or begging missionary and various other begging excuses too numerous to mention. Now, I have no reference to any of the regular work of the church, such as Home, State and Foreign Missions, College Endowment, Orphanage, etc., but to this class of unknown men who go over the country claiming that they are Baptist ministers asking aid for various things, such as missionary work in some remote part of the world. The small town churches are the Meccas for these people.

A pastor in some larger town has one of these fellows to fall in on him; of course, he is very sorry he can not allow him his church to tell the people about his work, as they have so many calls and burdens of their own to attend to. But he gives him a letter of introduction to a small town church, gives the name of some brother or sister who will entertain him in their homes, and also throws out the hint that they are able to help him financially—that Sister So and So is a widow, no children and plenty of money, and that she ought to support three or four little heathens.

Of course, he comes, and when told that it is not the regular day for services in the Baptist church, and that there is sickness or other causes in these families where he was told, he could stop, he blurts out that he has no money to go to a hotel; that he has a wife and six, seven or eight children in Jackson, Havana or some other city to support.

Unfortunately for the public, these people are not the ones who commit race suicide. When the whole business is boiled down, the fact is that they are too king to support themselves and families.

Now, the denomination is well organized into Home, State and Foreign Missions, Church Extension Boards, etc. We are called upon and do come to the aid of all these. It seems to me these parties should go to the Board that has control of this special work and make known his wants, and I am sure, if he is worthy and his work commends himself to this Board, he will be aided or given a good reason why he is not. I think our ministers are to blame in giving these people letters of introduction when they know scarcely any more about them than the people to whom he sends them. The man who reads can see that he does so, in many instances, to rid himself and people of their presence.

Paul was very careful, when he sent a man to any of his churches, to tell them that he knew of their worthiness and of the cause they represented.

Yours very truly, R.

March 9

1905.

Commission Meeting.

The Commission appointed by the National Baptist Convention met at Montgomery, Ala., Feb. 24th. The attendance was good, nearly every member answering to his name at roll call and the few not answering being represented by proxies. The spirit of the meeting was earnest, the members expressing themselves as feeling that upon their deliberations and conclusions much depended. The discussions were marked by moderation and a real desire for the religious good of the race, and by the most cordial regard for the white Baptists. Drs. Stakely and Gregory were present at the forenoon session, and Dr. Stakely delivered one of the several addresses of welcome to the Commission. The presence of these gentlemen and Dr. Stakely's address, which was well worthy even of him, added much to the interest of the meeting and were seemingly much appreciated by the negro brethren. I do not know whether the report which was adopted to be presented to the National Convention at Chicago next September will be published. I may say to the brotherhood that it seems to me a conservative and wise report. It recognized that Secretary R. H. Boyd and the Home Board of the National Convention acted within their authority in entering into co-operation with the Home Board of the Southern Baptist Convention, and recognizes the events of the present plan. It invites the co-operation of all national bodies through the Home Board of the National Convention, and expresses the view that it is not for the best interests of the cause that work should be carried on between national bodies and Negro State Conventions independent of the National Convention, and urges all Negro State Conventions to do their mission work through the Home Board of the National Convention. A paragraph looking to a sort of organic union between the National Convention and whatever general bodies it co-operates with by which each body included in any scheme of co-operation should appoint three representatives to sit with the Home Board of the National Convention was voted down, unanimously as I recall it. The only comment that need be made here is, that the whole tenor of the report is in perfect accord with the views of our Southern white Baptists as to the best plan for our helping the negro in his religious struggles. If the Convention at Chicago adopts the report, as it will doubtless do, I can see no reason why the Southern Baptist Convention may not have an open way to help the negroes on an enlarging scale.

A. J. BARTON,

Field Secretary.

Little Rock, Ark., Feb. 27, 1905.

Commendation.

I desire to commend to pastors, who will need help in meetings this summer, Bro. M. O. Patterson, whose present address is New York Hall, Louisville, Ky., where he will remain till about June 1st.

THE BAPTIST.

As Bro. Patterson is a young man, it may not be amiss for me to say a few words by way of introduction for him: He graduated at Mississippi College, May, 1903. Spent one year in teaching in Mississippi College, during which time he decided that his life work was preaching. Last July he began aiding pastors in meetings, and met with great success. He held meetings in some of the most difficult places in the State, and with marked success. In each place he worked he received an invitation to come back again this year. During the month of September he supplied the Wall Street Baptist Church of Natchez, while Bro. Lyon was away on his vacation. In this, as in other work, he gave universal satisfaction. During last spring and summer he supplied for such churches as Jackson, First Church, Gloster, First Church, Clinton, Natchez, etc., etc., and in each case with satisfaction to all.

Bro. Patterson is an able preacher, and depends entirely on the Holy Spirit for success. My belief in him is so strong that I am hoping to have him aid us at Gloster, if we can arrange to hold our meeting during his vacation.

He has worked offered him in Louisville, but he desires to return to Mississippi and thus keep in touch with the work of his native State.

By getting him you will make no mistake, I am confident. Then in return you can aid him in going back the next fall to the Seminary.

He will be ready for work by the middle of June. If a number of pastors would write him concerning work, it would enable him to know what to depend on and make his arrangements for the summer.

We have other splendid young preachers at the Seminary, but I am not advised as to their plans. May the Lord direct in this matter each pastor for the good of the cause and the glory of God.

Very truly,

W. A. McCOMB,
Gloster, Miss.

Signs of Promise.

How beautiful the few days that have just passed. How we all have rejoiced at the appearance of the sun, and the giving away of the cold blasts of winter. How like the appearance of the Sun of Righteousness shining with healing in his wings to the oppressed hearts of the children of men. One can scarcely believe that a transformation like that from Sunday, the 19th, to Sunday, the 25th, could be possible. Surely it could not be possible were it not that our God is ruling high over all, and that the balancing of the clouds is in His hands. But we must not see only ill in these cold days of February. The fruitifying power of the freeze will soon be realized in the easily tilled earth, in the greener hue of the leaf, and the heavier grain of the sheaf. Yes, God is in it all, and as we follow His guiding hand we shall have blessings that shall fill not only our physical man to abundance, but the spiritual man shall rejoice in the fulness of His grace.

MARCH AND APRIL! Write the letters big. These two months mean so much to our Mission work in the Home and Foreign departments. No pastor in our ranks can afford to be indifferent to the opportunities which these months will present. The Sundays may not all be pretty and inviting to church attendance. Yet we need every one of them an open day. If the appointed mission day disappoints you with clouds and rain and cold, oh brother, use other methods and see that the people have the opportunity to do what God's people love to do in the support of His work.

At Tupelo the interest centered in Home Missions, under the leadership of Pastor Kimbrough. The people were responsive, and right bravely did they give until \$111.16 had found their way into the Lord's treasury.

At Hollandale, however, the brethren said it must be Foreign Missions, and the collection being the last that the church should make under the ministry of Pastor Hewlett, the amount was larger than any preceding. How we shall miss this pastor whom Mississippi surrenders to Texas to take his place among the many others who have gone from us and now stand among the many others who have gone from us and now stand among the first of the Lone Star State, always true, we salute them, we are proud of them and the work they have done for our God, in Texas.

Leaf River Church is in Pearl Leaf Association, and no better church in the State, as their pastor believes and some other of us can testify. The mission offering of these country Baptists is \$58.20.

Columbus went on a voyage of discovery, looking for a pastor. What more natural thing than to go to Columbia, where Hewitt has been developing not only himself, but where a noble church has stood by him in a development that promises much in the coming kingdom of our Lord, interested in all that make for the good of His Zion. Their interest in Yazoo City led them to lay down for the church building this check that calls for \$100.

The time is short. Two months more and the books for Foreign Missions and Home Missions close. "Do with thy might what thy hands find to do."

A. V. ROWE.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

Home Missions and Two Months of Peril Or Peril.

ENLARGEMENT OF THE WORK.

Our Home Board has enlarged its appropriations more than fifty per cent. during the past year. It could have been made a hundred per cent. greater without meeting all the calls for help. The cry for help from Memphis and New Orleans was heard at our Convention last May. The Board heeded that call and is spending \$10,000 in Memphis and \$25,000 in New Orleans. But we are having to borrow the money to meet those appropriations. Our contributions, while in excess of last year, have not come up to proportion to our increase in appropriations. We are threatened with a heavy debt if the churches and brethren do not come strongly to our help in the next sixty days.

The Lord is graciously blessing our workers, souls are being won to Christ, waste places are being built up and made strong for effective service. For the present these places need our support. In most cases they will become great centers of influence. The supreme thing is to help them now. We are almost daily having to turn aside calls for help because our appropriations are already as large as we dare to make them. Less than one-third of the money necessary to meet the appropriations of the year has been received up to February 15th. We must have at least \$40,000 during March and \$60,000 during April, if we come to the Convention with all obligations met and no debt against us.

BAD WEATHER.

During January and February, the weather has been bad without precedent. Almost nothing could be done in the country districts for collections and our receipts for the month were nearly \$2,000 short of the same month last year. Sickness of the Secretary and his absence in Cuba for nearly a month have prevented an active campaign for contributions. We therefore appeal to our brethren of the South to come to the help of our Board at the present time. Will not the pastors lead their churches into large things for this great fundamental work of Home Missions? We must have the united support of the entire brotherhood.

WEEK OF PRAYER AND SPECIAL OFFERING.

Will not our good women know themselves into this great work for the salvation and development of the South? The Week of Prayer and Self Denial with Thanksgiving for Home Missions, March 12th to 18th, ought to bring a great blessing to the hearts of our women and a large sum into the treasury of our Home Board. We hope for at least \$10,000 from our Baptist sisters during that Week of Prayer. May not all the Baptist women of our Southland be enlisted in this work? Some can give large amounts. Let the great multitudes give their small amounts, and the total will gladden all hearts.

OUR HOME FIELD.

Our circulation is increasing rapidly, but we must have a much larger increase. We want 7,500 new subscribers during March and April. The paper is full of facts and figures about our work. It ought to be in every home. Help us to extend its circulation.

PRAYER FOR THE WORK.

Let us have the prayer of all our people for Home Missions. It is a work at our very doors, on the success of which our civilization depends. It is the Lord's work. Let us pray for His blessings upon it, and so shall the kingdom come in our beloved Southland.

Fraternally,

B. D. GRAY.

Foreign Missions To The Front.

It is just two months before we must close our Books for the Convention Year. For seven successive years we have been able on the 1st of May to report "All accounts paid in full and no debt." We trust that this year we shall be able to do the same. Our receipts up to this time are ahead of what they were last year at the same date. Many churches are enlarging their contributions, and we rejoice in the increased interest among our people. At the Convention in Nashville last May, the Board was instructed to make an advance. Since that time we have sent out over forty new missionaries, and a number of others are under appointment to go soon, so that it now looks as if by the last of April we will have sent out at least fifty new missionaries during the year. It has taken a great deal of money to put these workers on the field, and start them in the work, but we rejoice in the excellent men and women whom God has given to us. Earnestly did we pray to Him, and He has answered our prayers.

In addition to the large number of new missionaries we are glad to say that excellent reports are being received from the foreign field. Our missionaries tell of many conversions, and when we meet in Kansas City, we can rejoice over the large number who have been gathered from heathen darkness into the marvelous light of the Lord Jesus. Our Medical Missions, printing presses and schools are doing well. All of these things have required money to establish and run them, but God is adding His blessing.

The question now with us is as to how the churches will respond in these next two months. Quite a number of the churches have already taken up their Foreign mission collection, and we are glad to say that a number of them have doubled, and in some cases quadrupled on the amount formerly given, while quite a large number are adding 25 per cent and 50 per cent to their previous gifts. Every church is asked to give at least 25 per cent advance.

If you have not taken a collection in your church already, will you not do so at once? It is best in many cases to get the brethren to subscribe, and give them a

month to pay, as many of our people are not prepared to pay cash. We hope that pastors will have special services of prayer in their churches, and will earnestly present the claims of a lost world from the point of the love of God, obedience to Christ and following the guidance of His Holy Spirit.

From May 1st, 1904, to March 1st, 1905, Mississippi has given \$5,511.09. The state was asked to give this year \$23,500. This leaves quite a large amount to be raised in the next two months. Will not every pastor and church take part in this great enterprise?

If mission envelopes or tracts are needed, they will be supplied, free, on application to the Foreign Mission Board, Richmond, Va.

Let us all earnestly pray to God that He will open the hearts of our people for this work, and each one do his best.

Fraternally,

R. J. WILLINGHAM, Cor. Sec'y.
Richmond, Va., March 1st, 1905.

At Topisaw.

Yesterday was a great day for us at Topisaw. Our Sunday-school evangelist, Bro. J. E. Byrd, was with us and gave us enlarged, practical arousing and helpful ideas of the Sunday-school and its work. He gave us three services while with us, Saturday afternoon, Sunday at 11 a. m., and at 1:30 p. m. Did he do us good? To be sure he did, as is shown by these evidences; school moved up its time of meeting from twice a month to four times a month; some, who have not been coming, promised to come after this; a personal canvass of the field for enlarged enrollment begun; and many other evidences that I cannot give now. Thanks to the Lord for Bro. Byrd. Brethren, he is doing a great work in the State. He has a purpose to help people, not to entertain and his purpose is carried out. Let us not forget to pray for him.

J. E. WILLS.

Caseyville, Miss., Feb. 27.

An Answer.

I see in your paper of the 8th inst., that the Workers' Conference of the Bognecitto Association resolved to doubt the correctness of the report on Sunday schools as read and adopted by the association, and earnestly asks that Committee give information as to origin, foundation and manner of obtaining said statistics. Now for the benefit of those doubting brethren as Chairman of that Committee, I will say that I obtained them as they appear in the report from an article written by Bro. L. A. Duncan and published in THE BAPTIST. Hoping that this will give entire satisfaction I remain,

Respectfully,

W. T. BICKHAM,
Chairman Committee.

Poplarville.

Yesterday was a great day with our church here. Had a full Sunday-school and eighty-six were present at the Union in afternoon. The church made its offering

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to Foreign Mission. We made a long step forward; gave \$150.00. Nobly did the brethren and sisters come up to the help of the Lord. Last night, God gave us four new members, making 24 new members this year. We hope soon to have our revival meeting. Bro. McComb is to help us. God is blessing us here.

The Poplarville School is enjoying a very prosperous session, it is well managed by Profs. Thames and Dickey leading, assisted by the other teachers. God give prosperity to Zion.

Fraternally,

JOHN P. CULPEPPER.

Feb. 27, 1905.

Itta Bena.

We have just closed a great revival in our church here with Bro. Borum, of Greenville. We began the meeting when sleet and ice covered the ground and in the middle of the week. But after the first services we had large congregations both day and night. Bro. Borum preached the gospel with great pathos and power, which drew more people to church and closer to God. Christ was so prominent that we almost lost sight of the preacher to behold the Savior he was preaching.

Notwithstanding the cold weather which at one time the mercury stood at zero, the people came rushing in at an early hour to get a front seat. As a result the church greatly revived and four to be baptized at the Thursday night prayer-meeting and others are to follow soon. The sickness of Bro. Borum's child called him home. We feel the power of the Holy Spirit in the town and trust that the good seed sown may bring forth an abundant harvest.

We have just closed our second year here. In the two years we have had an increase in membership of 31, and 15 by baptism, not including those awaiting that ordinance now. Our contributions have increased from \$22½ for F. M. to \$87.20, and the other missions likewise. And an increase in the pastor's salary, after building a baptistry and pastor's study. We are much encouraged with the work here and as well at Maryland. We gave them ½ time last year and we made marked progress along all times.

Some of the best of God's people live there. We have an afternoon appointment—Bear Creek—and they rally to the support of every good cause. We want Bro. Leavell or Bro. Byrd to spend awhile with us soon to inspire us on the Sunday-school. We have one of the best here.

W. R. COOPER.

Lumberton.

Last Sunday, according to appointment, this church had a revision of her roll. Many of the members had moved away and had left their church letters behind. Others living here had ceased to co-operate with the church. So a circular letter was sent to each member requesting that those who desired to remain as members and

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were willing to co-operate with the church in all her plans report, in some way, to the church, at the appointed time.

At the eleven o'clock service the Articles of Faith and the Church Covenant were read and commented upon by the pastor. Then came the roll call. Only about seventy-two names were dropped (among these a young preacher licensed by this church) leaving us with eighty-two members. I am sure this step was a wise one and that the church will be blessed as a result. These eighty-two members, now on our roll, are united, earnest, and active in our work. They can be depended on.

There is new life in every department of our church work. The Sunday-school under Superintendent J. S. Love and the Ladies Aid under Mrs. Theo. McDowell are making new conquests every week. Over all our work can be written—hopeful. Lumberton is growing rapidly. New houses are going up every week. Every house in town is full and there are people now waiting in the hotel until houses can be built for them. The "Big Mill" that burned in 1902 (?) and which so discouraged the work here, has been rebuilt and is running again.

We are face to face with an open door of opportunity and we are planning and praying that we may be able to enter it. The church is earnestly praying that the revival spirit may not pass us by but that we shall be drawn into the current of this mighty soul-winning movement that seems to be upon us.

"Lord, we hear of showers of blessing,

Thou art scattering full and free;

Showers the thirsty land refreshing.

Let some droppings fall on us."

W. S. ALLEN.

Foreign Missions At Leaf River.

Last Sunday was Foreign Mission Day at Leaf River, and it proved to be a joyous day, in spite of the gloomy condition of the weather, and low price of cotton. These good people feel that God has been very gracious to them in giving both spiritual and temporal blessings, and they are expressing their appreciation of them by giving of their means to send the gospel to those who are less fortunate than themselves. True, all did not give, but a larger per cent. than ever before and many who have been giving gave more than ever before. The pastor had asked for \$50.00, \$4.00 more than was given last year, but only 4.00 increase was not enough for this grand old church and \$58.20 was given, \$12.20 more than we gave last year. Brethren, if you don't believe it does people good to give to Foreign Missions you ought to have been there when it was announced that the desired amount, not only had been reached but passed. Expressions of joy could be seen on every face, especially on the faces of those who had a part in the giving, and the more they gave the happier they seemed to be. To those who love the cause of Foreign Missions, it is not neces-

sary to say that the pastor was one of the happiest of all, but I will say it to those who do not love this great work of our Master.

HOW IT WAS DONE.

One month previous to the meeting the pastor, with the assistance of two members of the church and a few others friendly to the cause, prepared and sent out letters to all the members of the church—one letter to two members in a number of cases. With these letters contribution envelopes and tracts were sent. The letters explained as well as possible the work, its success, and its needs, and fixed the amount we wished to give on the date that was also fixed (Feb. 19.) This enabled the people to give intelligently, and they did it cheerfully. Most of the letters were delivered without having to pay postage.

We have quite a heavy expense on our hands now—that of covering the house of worship—but we don't propose to let that stand in the way of Home Missions. The 3d Sunday in April has been set apart for that purpose. We have never made a contribution for that purpose yet but we are hopeful or doing well.

There has been a steady advance along several lines for several years, in this church and it is clearly noticeable that God has more abundantly blessed us too. There have been sixty baptisms during the last three years. God will honor the church or individual that honors him.

Fraternally yours in the Master's service,

J. W. STEEN.

"Forward."

"Speak unto the children of Israel that they go forward."

A throng behind, mountains at the sides and a sea before; Oh, Israel, you are doomed! But this view is human. God's view is higher. The Word was spoken, and it only remained to act or not; to go forward, or die. They went forward and lived.

And it is so today—the active man—in body or mind—is the living man. The active church is the living church.

Awhile ago and some churches decided to do nothing for missions. Result: Nothing done for anything, and the churches dead. "Let this right hand forget her cunning and this tongue cleave to my mouth"—or something like this—when my heart ceases to plan and execute in the Lord's work.

The carpenter's hammer is again heard at the West Laurel Baptist Church. We are putting in Sunday-school rooms and a baptistry. Expect to spend \$300.00, the most of which is in sight. We hope to have it all done when Bro. R. H. Purser comes in April to help us in a meeting. We expect to christen (?) our new baptistry then, and I don't feel there will be any doubt about it.

Please let everybody pray for us in this work God has planted here.

J. E. PHILLIPS.

A maiden lady desires a situation as companion for a lady. Address H., this office.

Sunday School Lesson.

BY R. A. KIMBROUGH.

March 12, 1905.

John 8:31-47.

The Slavery of Sin.

Memory Text: "Whosoever committeth sin is the servant of sin." John 8:34.

Time: Fall of 29. A. D. Immediately after the Feast of Tabernacles and six months before the crucifixion.

Place: Jerusalem, at the temple.

CONNECTION.

Jesus remained awhile after the Feast of Tabernacles and taught. The next day after the incident of last lesson he went back into the court of the temple and taught. In chapter 8:12-30 Jesus proclaimed himself to be "the light of the world" and then taught the intimate relation between himself and the Father and the Father's interest and pleasure in him. At this point he taught the truths of the lesson we have today.

THE LESSON STORY.

Jesus began in v. 31 to teach those Jews who believed him. That is, believed he was telling the truth but, as the revised version shows, had not believed in him. They are not the same as those in v. 30. Some take it that they were the same with a superficial faith. The fact in the lesson text show they were not true disciples of Jesus. The true disciple proves his sincerity and genuineness by abiding in the Word. These shall know the truth which shall make them free. Those who are in error are not free. Both erroneous teaching and wrong living have their subjects in bondage. These Jews claimed to be Abraham's seed and never under bondage to anyone. Their thought was 'why talk to us about freedom when we are already free and have always been free?' But they must have forgot the past Egyptian and Babylonian bondages and their present Roman yoke. Real pride manifested itself Jesus did not discuss their political history but cleared the ground by saying 'verily, verily, I say unto you, whosoever committeth sin is the servant of sin.' So it is freedom from sin and its consequences Jesus is speaking of, sin is the master of all sinners—all living in and loving sin. The servant is not an abiding person of the home, but the son of a home is a real member of the family. So to abide with Christ we must cease to serve sin and let him free us by his merit and then we will be free indeed. Jesus told these people that he knew they were Abraham's seed but that his Word had no place in them. It was not a natural descendency from Abraham that counted but it was a spiritual matter he urged upon them, and children of Abraham by faith was of supreme importance. They were seeking to kill Jesus which was evidence that they were not spiritually free. Jesus told them that both he and they were doing the work of their father, but he clearly

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referred to the Devil as being their father and God as his Father. Jesus was led by God the Father and they by Satan. If they had been Abraham's children in a spiritual sense they would have done as Abraham. But they sought to kill Jesus, a messenger from God, in one sense, Abraham showed no such spirit. Verse 44 shows Jesus' knowledge of these people. Before the conversation ended they picked up stones to stone him but he withdrew.

IN THE CLASS.

1. True Discipleship. (31, 32). Last Lesson. Give time and place of this one. Give the connection. Subject. Did Jesus continue to teach at Jerusalem awhile? Any results? (Verse 30.) Who is a true disciple of Jesus? How proved? What is meant by "continue in my Word"? What makes one free? How? Know it in what sense? What is meant by 'free' here? Did these Jews understand his use of 'free'?

2. Slavery of Sin. (33-36) Who replied? What did they mean by Abraham's seed? Did they tell the truth? Any race pride here? What bondage does v. 34 teach? Who are slaves of sin? The Greek idea behind "committeth" is 'keeps' on doing. Who is freer the sinner or the Christian? What does sin pay his servants? What eternal wages? What is the servant's relation to the household? The son's relation? What is Jesus' mission as shown in verse 36?

3. A False Hope. (37-40). What help in mere descendency from Abraham? Is heaven a natural inheritance? Did John the Baptist require any more than being Abraham's children before baptism. These Jews sought to kill Jesus. Why? Were they spiritually right? Study verses 31 and 37 together. What light here as to lack of discipleship? Who is meant by 'Father' in verse 38, both places? (See 44). Is God the father of all men? Anything in this study against such teaching? In verse 39 "If ye were Abraham's children" must mean spiritual children. Were these Jews such? Why not? What evidence? How did Abraham treat God's messenger? Am I a servant of sin or a servant of Christ?

From Pontotoc.

The first month of my 17th year as pastor is past. On the first day we had 103 in Sabbath Schools; Deacon R. P. Brown reported the church out of debt except \$7.00, and that was in sight; Chairman I. N. Knox, reporting for the committee on repairs, said that the money necessary was in hand; three received by letter; good congregations; sixty nine dollars for Foreign Missions—\$13 of it from Houka.

Sixteen years! Does the next sixteen hold as much sadness and disappointment? To be sure if any have had a more pleasant pastorate—only one divided vote in these sixteen years, and that vote was on the management of church incidentals. But as I have looked beyond the borders of my own field I have seen some of my brethren, servants of Jesus, nobler men

than I, deeply wounded and sorely tried. Every arrow that struck them quivered in my own heart. They tell me that it was not aimed at me and that I ought not to suffer so; but my Redeemer says inasmuch as ye did it unto the least of these my brethren ye did it unto me. If I have not my Savior's Spirit, I am none of his.

Sixteen years more? If by my eye I see a right many, many others are to have heart-aches. Already we hear of "divisions"—not on doctrinal differences but on "methods" and for lack of confidence. Some smile at the thought and say let it come. But such a division cannot come without many, very many, scalding tears and the wreck of the usefulness of many a noble life.

Sixteen years more! Oh, God, give me to understand thy Word; so I may know how to do thy way. Give me boldness to speak and to do, and grace to suffer in patience.

One day—to them awful day—God will bring false-accusers and self-seekers before him face to face. Then it will be no comfort that they once gloated in victories over God's wounded ones.

When I hear a man talk much of Generals in the Church of Christ, I invariably find that he thinks he is the man to be general. He is the greatest in the church or home or State who seeks littlerly to serve and who littlerly serves.

Brother, how much do you littlerly serve your church? How much of the last 24 hours has been given to work that had only one purpose namely, to glorify God?

But after all, dear reader, had you thought how great it is to be counted worthy to suffer for Christ. Paul not only wanted to know Christ but he wanted "fellowship with his sufferings." It is the sufferings of this present time that are not worthy to be compared to the glory that shall be revealed in us.

In good hope behind the Blood,

R. A. COOPER.

Joyful Tidings.

The young and small church in the little but thriving town of Bassfield, on the M. C. railroad, encouraged by a \$200 gift by the State Board, did a magnificent thing yesterday that thrills the pastor's heart with joy. They started their cash subscriptions for a house of worship, and, including the donation above named, scored \$1,245. Brethren, rejoice with me. If you knew the condition financially of the thirty members composing this church as I do, you would indeed rejoice with me. We had already a beautiful site donated to us by Mr. Ferguson, a real estate dealer of Hattiesburg. Within four months from now we expect to have completed, paid for and dedicated a home worth \$1,500.

If some of our friends want to help us on the last \$250, we shall be made glad. Whether you help in money or not, friends, help us. "Thank God and take courage."

T. J. MOORE.

Prentiss, Miss., Feb. 27, 1905.

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B. Y. P. U.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

STATE ORGANIZATION.

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One district has reported through its vice president for the first quarter, where are the others?

Rev. Edgar W. Barnett, of Brooksville, wants to hear from the brother who took subscriptions for Service at the Columbus Convention.

The Georgia State Convention meets at Moultrie in June.

The Texas B. Y. P. U. assembly meets at La Porte June 13-22.

The South Carolina Convention meets at Charleston in April.

The Editor of a B. Y. P. U. department has a hard, and oftentimes a lonely, row to hoe. The unions and workers are not thoughtful of him. He is forced to rely for material on what his busy brain can strike off hurriedly and between times, together with what he is able to borrow from the exchanges. It ought not to be so. Unions will be organized and many things transpire that would be of interest to the brotherhood, but not a line will be sent to the editor. Sometimes even as important a thing as a workers' conference will be held and not the least announcement be sent to the B. Y. P. U. department. Many of the workers are gifted and could write very helpfully on B. Y. P. U. matters, but they neglect to do so. It has been some six months, or more, since a communication of any sort has been received by this editor. And yet, notwithstanding all this, the workers have been known to complain because the department is not better, and brighter and newswier. Verily, the way of the B. Y. P. U. editor is hard, and few there be of his brethren that ever think on it.—Christian Index.

We note that over in Georgia Bro.

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Gaines who conducts the B. Y. P. U. department in the Index, says that he has not had a communication on B. Y. P. U. topics for six months or more, and seems to think that he is in hard lines. We get treated much better over here in Mississippi, for scarcely a week passes without one or more letters. But even then we think Bro. Gaines has a more interesting and instructive department than we have. Come over here into Mississippi Bro. Gaines, and we will turn over our commission to you and promise to back you up.

The Relation of the Pastor to the B. Y. P. U.

H. J. TURNELL.

The relations of the pastor to the B. Y. P. U. are vital and far-reaching, affecting not only the spiritual condition of the union and the church, but his personal influence upon the young people of the entire community.

To this problem the pastor should bring all of the insight and wisdom which he may already possess and pray for more.

The B. Y. P. U. is misunderstood and criticised by two classes of pastors. One class refuses utterly to take advantage of the opportunities which the union offers to them; the other, while willing to participate in the harvest, is unwilling at the same time to assume the responsibility of cultivating the field.

Now, a pastor should realize that the Union not only offers the greatest incentives to Christian work, but by its educational advantages provides the best equipment for that work; also he should realize that it is more to the point that the work be done than it should be done in some particular way.

The relations of the pastor to the Union should be external rather than internal, advisory rather than executive. He is to direct, not to drive; to suggest, not to perform.

A wise pastor will leave matters of policy to be introduced by the officers and committees of the Union, by whom his suggestions should always receive the most careful consideration.

If the B. Y. P. U. is an efficient working force, a pastor should investigate the causes that make it such.

These same causes, if placed in operation in other lines of church work, will certainly produce the same results.

If the meetings of the Union are better attended than other meetings of the church, it is worth the while of any pastor to seek with the same methods to increase the attendance of the other meetings.

Realizing the mutuality that exists between all departments of the church, both the pastor and the union will recognize the fundamental truth that "to receive great good is to give great good."

When this truth is recognized and adopted, the relations between the pastor and the B. Y. P. U. will be ideal.—Michigan Christian Herald.

How Can We Do It?

All right-thinking people will applaud you for what you say, on the first page of your paper this week, concerning governmental appropriations for "sectarian" schools, which happens to be Catholic and Lutheran schools this time alone.

Now there is a similar little matter nearer home, about which many of your readers would be glad to have you say a word also. Please tell us, if you can, how we can join you in your protest against the above named appropriations, and at the same time feel perfectly comfortable "under our vests," while our own Baptist Orphanage, here at Jackson, has its hand in the "public crib" far enough to pull out about \$400 more or less (the amount matters not), to operate the public school that is now running full blast in connection with that most blessed institution. Tell us just how we can hold on to the latter without taking the edge off of our protest which we make against the former.

And now, finally, brethren, do you not really think that the Orphanage ought to be allowed to run on, as it began, wholly as a benevolent institution, washing its hands of this "public crib" business forever?

Very sincerely,

W. P. PRICE.

Jackson, Miss., Feb. 10, 1905.

Lebron Association.

Dear Brethren and Sisters: At the meeting of our Association in Ellisville last November, we decided to try to make a forward move for missions—to try to raise \$5,000 for that purpose this associational year. A committee was appointed to apportion to each church what we will ask it to try to raise, in order that we may be able to reach that amount. If you will look on pages 25 and 26 of the Minutes, you will see what your church is earnestly urged to try to collect.

We desire to ask you to devote the months of March and April to Foreign Missions. If you will notice in the Minutes you will see that our churches are asked for varied amounts for that purpose, from \$250 to \$600 each, according to their ability. Will you see to it that your church is given an opportunity to do something to save the heathen world? We are hoping and praying that every church in the Association will make a contribution to Foreign Missions during the next two months. We look to the pastors and good members to see to it that this is done. Our Association is moving nobly forward in the cause of missions. Let us make this our motto: Always encouraged but never satisfied.

If you haven't a copy of the Minutes on hand, write to the Chairman of the Executive Board and he will gladly inform you as to the amount expected from your church. May the Lord bless you and make you a blessing.

I. P. TROTTER,

Chairman Executive Board.

Hattiesburg, Miss., Feb. 28, 1905.

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H. F. SPROLES, ASSOCIATE EDITOR.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words. All marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

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No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post-office, do not fail to name office from which and to which the change is to be made.

Editorial.

MISCELLANEA.

Only the Golden Rule of Christ can bring the golden age of man. —Frances E. Willard.

Pastors Yarborough of Jackson and Sproles of Vicksburg will exchange pulpits for Lord's day, March 12.

Rev. M. E. Broadus, once pastor at Greenville, in this State, is now preaching in Seymour, Mo.

Rev. J. B. Lawrence, Humboldt, Tenn., has agreed to assist Pastor Hewitt of Columbus in a meeting in March.

The Baptist churches in Wales received 3,000 members as one result, it is said, of the Welsh revival.

The late issues of our paper were especially good because they had so many good articles from our correspondents. —EDITORS.

There have been 150 additions to First Baptist Church, Jackson, Tenn., during the two years in which Dr. G. S. Williams has been pastor.

The first Japanese newspaper was published in 1863, only forty-two years ago. To day Japan has 1,500 daily newspapers and periodicals.

Immanuel Church, Little Rock, has succeeded in persuading John E. Bernard of Cartersville, Ga., to become their pastor. He will begin his work with them in April.

President Hale of Southwestern Baptist University has secured \$20,000 of the

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\$100,000 it is proposed to raise now as an endowment.

Miss Ellen Stone, the famous missionary in Bulgaria, will resume her work among the people where she had been captured and held by brigands until ransomed.

A hymn sung in a graphophone sounds more natural than any other kind of music, for the reason that that is the way church singers sound. —Selected.

Brown University comes into the possession of an estate valued at \$500,000 left to it by George L. Littlefield on the death of his wife.

The press reports the conversion of 6,500 persons to Christ in the recent two weeks' revival services in Louisville, Ky., which is 10 per cent. of the population which had no church relation.

Rev. C. D. Daniel, our missionary to Cuba, says that Brother W. N. McCall arrived a few days ago, and will have charge of the American work and school interests as soon as he can learn Spanish.

According to Munnell's Dictionary of Statistics, the people of the United States drink every year \$325,000,000 worth of alcoholic liquors; and those who sell them pay \$11,000,000 in taxes.

Branch P., son of the late beloved Dr. Kerlout, has begun the practice of law in New York City. He may be impelled, as his distinguished father was, to leave the law for the ministry of the Gospel.

Too many people drop out of the Christian race for the same reason the child assigned for falling out of bed—because she "went to sleep to near the place where she got in." —Dr. E. E. Chivers.

First Baptist Church, New Orleans, under pastorate of C. V. Edwards, expects to begin in the fall the erection of a \$40,000 house of worship, with all known modern conveniences, on a \$15,000 lot.

Rev. A. J. Miller leaves this week for his new field at Sheffield, Ala. Our best wishes follow him. His correspondents will address him at above place.

The Intermediate Quarterly will hereafter be known as the Junior, a change in name only, to conform to the nomenclature suggested by the Sunday School Editorial Association. Size and price are unchanged.

Careful thought has been given to the preparation of the Senior Quarterly. Dr. Philip A. Nordell has produced a work that will be more than acceptable to its large and intelligent clientele.

We would advise our farmer readers to write Prof. W. R. Perkins, Agricultural College, Miss., as to the merits of W. B. F. Lewis' fine cotton, advertised in these columns.

In a former issue it was said that the Palmetto Street Church, Mobile, gave \$2.00 to church building in Japan. It should have been \$200.00.

Rev. J. P. Culpepper received twenty members into his church at Poplarville in three weeks' time and in the regular services. On the third Lord's day in February the church began a contribution to foreign missions with an offering of \$104, and expect to make it \$150, which will be tenfold more than it has ever given to that object.

The dynamite of ideas, says an eminent Russian exile, is more potent than the dynamite of bombs in overthrowing tyranny. It is the only weapon that will surely win permanent triumphs for truth and freedom—and what victories it has won! —Selected.

The speakers for the Seminary commencement will be, it is announced, as follows: Rev. R. H. Pitt, D.D., editor of the Religious Reflector, delivers the baccalaureate address; Rev. J. W. McCollum, of Japan, makes the missionary address, and Rev. F. W. Eberhardt, of Liberty, Mo., is the alumni speaker. —The Argus.

B. H. Carroll, D.D., gives in Western Recorder this diagnosis of the gripe: It consists first of small pox, erupting the skin; second, of cholera, impairing the digestion; and third, of yellow fever, destroying the nervous system, which combination makes the subject feel that he is not even a respectable idiot.

Women are arming themselves for protection against black bipedal animals. Many of them are compelled to go and live alone, and must therefore depend on themselves. They are learning how to use the gun. It is proposed that men put on for awhile the apparel of women that they may catch some of these brutes which roam at large.

Let every reader of THE BAPTIST read very carefully the appeals in this issue from our two Secretaries, B. D. Gray and R. J. Willingham. Some heroic work must be done by our pastors and churches if we land these two funds in good shape. For the next two months, let Home and Foreign missions be the watchword.

Collins had the largest congregation on last Sunday in the history of the church. Received eight members. Brethren G. H. Pond and C. I. Brumfield were ordained deacons—Rev. T. E. H. Robinson assisting the pastor. Will soon fit up the church with baptistry, Sunday School rooms, and coat of paint.

Dr. L. G. Broughton was walking along the streets of Atlanta with a gentleman, and saw a boy going into a saloon. Dr. Broughton said he would go into the saloon to save the boy. The gentleman advised Dr. Broughton not to do so; just to

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let the boy alone. Dr. Broughton turned to him and said: "Do you know that is your own son?" With trembling lips and tearful eyes the gentleman said: "Oh, Dr. Broughton, go save him, save him."

Bob Burdette: "May a Christian dance? Of course he may. He may swear and lie, too; but it would not make him a better Christian. Surely, Christian, you may dance; but dancing will never identify you as a Christian. What puzzles us is that you ask the question so often. Christians who don't dance never ask it. Yes, Christians, dance if you can't live without it. Join hands with Salome Herodias and circle to the left. But don't be surprised if you are taken for a goat."

The gradual emergence of a noble standard of character through the complex experiences and acts of a man's commonplace life is one of the things that prove religion to be divine. Even a Christian nation shows by its progress in courtesy, in purity, in idealism—a progress visible to the willing and sympathetic eye, it invisible to the grumbler—that Christianity is not a sham or a failure. —Nashville Advocate.

L. F. Gregory, with the elect helper meet for him, spent a few hours in Vicksburg on his way to the pastorate in Rockwall, Texas. They were inclined to remain in Mississippi; his judgment, in conflict with his feelings, led him to Texas. The door will be left open, beloved, for your return. If all Mississippi men who are preaching in Texas should come home there would be many gaps in the front ranks of the Lord's army in that State, and the line here would be strengthened and extended.

Three Great Collections.

BY R. J. W.

In the last three days the writer has seen three great collections for Foreign Missions. One was in a city church. The people are well to do. The pastor asked them to give \$1,000. He stated that he had thought of giving \$25, but had decided to give \$50. Two of his brethren gave \$100 each. One sister had already sent forward \$200. The day closed with \$1,400 subscribed, and part paid in and "some of the best givers to hear from." We count on \$1,500 from this church. The brother who subscribed the first \$100 said his wife had urged him to give that much.

The next day (Monday night), at another church, after preaching, the pastor said he would give \$25. Two brethren gave \$100 each. Others gave various amounts, \$25, \$10, \$5, ranging down to \$1, or perhaps up to \$1. Some poor in this world's goods subscribed. The pastor "did not know how they would get the amounts." God saw and He will help and bless. This was in a town church. The subscription ran up to over \$500, the salary of a missionary. Last year the amount was vastly less.

The third day was with a little church

which has about 100 members. Last year they gave not over \$15 or \$20. The pastor asked for enough to pay for one native Chinese preacher's salary, and said he would give \$20, a fifth of the amount. In a few moments more than \$1.00 had been given.

Which was the most liberal of these three fine offerings? We do not know. They were all good. These three churches last year gave to our Foreign Board work not over \$700. This year they will give about \$2,100. If many churches will thus try to honor our Lord, we can go forward. In each of these cases the pastor led off. In each case there was rejoicing. In each case we can look for great blessings to come to the church.

In response to the general agitation in favor of participation in the government by the people, the czar signed on March the 3rd, a rescript providing for representative government, limited in its rights, however, merely to the expression of its views on laws to be enacted. This concession is regarded as the most significant since the emancipation of the serfs twenty-four years ago. Moreover, the committee of ministers has decided: (1) In favor of repealing all regulations of a vexatious character proposed by the Minister of the Interior within three months; (2) In favor of the abolition of all measures interfering with religious belief except such as may be considered indispensable to the welfare of the government; (3) In favor of forbidding the enforcement of the regulations dealing with protection, or State or police surveillance of matters; (4) In favor of quashing all sentences of exile and imprisonment for religious errors. This looks to us like religious liberty; not toleration, but freedom in all matters of religious faith and practice which does not interfere with civic government and with the rights of others. However it may be regarded by Russians, it is certainly an important concession, and must issue in religious liberty. Full representative government in the State is also demanded by the people and must be given. Marvelous changes, under God's sovereign control, are going on before our eyes.

"A Mild Criticism."

In a recent editorial on the Ministers' Conference in Hattiesburg, in which meeting Dr. McGlothlin of the Seminary was one of the principal speakers, we find the following: "These young, humble, scholarly and devout men, as they mingle with our people, will not only draw preachers into the Seminary for better preparation, but also attract men into the ministry, and thus help to meet the demand for more preachers and better preachers."

I can not accept the teaching of this editorial, that men are attracted into the ministry by coming in contact with Seminary professors; however "humble, scholarly and devout" they may be. If young men are attracted to the pulpit by educational accomplishments, what becomes of the

divine call to preach? The teaching of Scripture is that men are called of God, and such is the experience of all true ministers of the gospel.

"Separate me Barnabas and Saul for the work whereunto I have called them," said the Holy Ghost. And Paul speaks to certain elders of the church, admonishing them to take heed to themselves and to all the flock over which the Holy Ghost had made them bishops. R. V. Not a word is said about these men being attracted to the work of the ministry. Preaching the gospel is a high and holy calling, and nothing less than a deep, abiding conviction of duty should ever lead a man to undertake it. No man has a right to enter the pulpit because of some attraction, or simply of his own choosing. Not until he hears God's call, "Whom shall I serve, and who will go for us?" is he at liberty to say, "Here am I, send me."

"Attract men into the ministry!" Alas for the cause of religion, if the day has come when this is true. But this may be only an oversight on the part of our worthy editors. Let us hope so.

T. C. SCHILLING.

Magnolia, Miss.

To the Members of Strong River Association:

The Sunday School Institute of this Association will be held with D'lo Baptist Church, beginning at 7 p. m. on Friday before the third Sunday in March. Brethren Byrd and Leavell will both be with us, and on Sunday Prof. Leavell will deliver his splendid lecture on "The Finished Product of the Missionary."

All are cordially invited.

C. E. WELCH, Pastor.

"Ideas of Propriety."

A very Humble Reader from Greenville asks permission to criticize some forms of expression which occur in my recent articles, and I hasten to grant his request. I expected criticism, and felt greatly disappointed to have so far gotten so little of the thing which I expected. I am growing very uneasy, for fear that, after all my pains, I am not going to be able to get up half as big a fuss as I want to, and, as it seems to me, the importance of the question at issue demands. This being the case, I feel greatly obliged to Humble Reader for his little ad. It is short, thin, and of the neuter gender, but it will help some. When I present my "argument" I will take his suggestion, and omit "all slang words and phrases." So far I have been drumming for an audience, and while it is beneath my dignity, and slightly awkward to me beside, I was compelled to act the clown some in order to get the attention of some "humble" folk who might otherwise never have known that there was to be a show. Who next?

SIMON CLEANLINESS.

Christian Bower, Miss., Feb. 10, 1905.

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Make money during the spring months. Article needed by every lady. Write for terms quick.

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Laurens, S. C.

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Is a large family, fashion monthly magazine which sells for 15 cents per copy. Published in New York City, with branches in Paris, Berlin and London, it is the authority on fashions in this country. Home-dressmaking, millinery, embroidery, house-decoration, besides a wealth of good, substantial, readable stories, with occasional pages of the latest music, all go to make Pictorial Review the one Magazine that is anxiously looked for every month. Children's styles are given several pages. Paper patterns may be obtained of every style shown, a feature which all women appreciate.

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Send your subscription with \$2.25 direct to The Baptist, Jackson, Miss.

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Three Useful Papers for a Trifle More Than the Cost of One.

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Pictorial Review.....	1 80.
Total.....	\$4 80.

We send you The Baptist and Woman's Home Companion one year for \$2.50; The Baptist and Pictorial Review one year \$2.25. All three for the very low price of \$2.75. Send us the money and name the combination, and we will do the balance. This proposition holds till July 1st, 1905.

THE BAPTIST, Jackson, Miss.



No. 1037. Misses' Shirt Waist. Cut in sizes 14, 16 and 18 years. Requires size 14 years, 3 1/4 yards 27 inches wide; size 16 years, 3 1/2 yards 27 inches wide; size 18 years, 3 3/4 yards 27 inches wide. Price 15 cents.

For Mardi Gras at New Orleans, the Queen and Crescent Route has authorized a rate of one fare plus 25 cents for the round trip. Tickets will be sold daily March 1st to 6th, and for trains arriving New Orleans before noon of March 7th, all tickets bearing limit to leave New Orleans March 11th, and with privilege of extension of limit to leave New Orleans March 25th, 1905, by deposit of tickets with Special Agent in New Orleans and on payment of fees of 50 cents.

For detailed information as to rates, schedules, etc., call on any agent of the Queen and Crescent, or address, Geo. H. Smith, General Passenger Agent, New Orleans, La.

Cancers Cured.

We want every man and woman in the United States to know what we are doing. We are curing cancers, Tumors and Chronic Sores without the use of knife and are endorsed by the Senate and Legislature of Virginia. If you are seeking a cure, come here and you will get it. The Kellam Cancer Hospital, Richmond, Va.

Popping of lamp-chimneys is music to grocers.

MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me. MACBETH, Pittsburgh.

There Is No Disease on Earth

but what can be cured if treated in time and the proper remedy is used. Medical authorities have known for a long time that the berry of the Saw Palmetto is one of the best remedial agents known. Vernal Palmettona (Palmetto Berry Wine) is made from a combination of Palmetto berries and seven other vegetable drugs of well known curative properties, and the remedy is meeting with a hitherto unheard of success in the cure of all diseases of the stomach, kidneys, liver and bladder, and the minor ailments that are brought on by diseases of the mucous membrane and impure blood. This remedy works in harmony with nature, and the Vernal Remedy Company, of Le Roy, New York, will cheerfully send you, free of charge, a trial bottle and booklet. Do not send any money as they wish to convince you first that the remedy is all for more than they claim for for it. It is also sold by druggists everywhere.

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I take this method of informing the public that I have opened up

Music Rooms

at my residence at No. 6024 North Congress St. I have had large experience in teaching music, and have had liberal Conservatory Training.

Special attention is given to TECHNICAL Terms have been put at the low figure of \$3.00 Per Month,

that none may have excuse for not taking music lessons.

For further information address me at 1,024 North President Street, Jackson, or call phone number 83.

Respectfully yours, (MRS.) CLARA MABRY.

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program—For March 1905.

Programs are suggestive. The introduction of other features, selection of additional hymns, subjects of prayer, etc., are left with the society.

Subject: The Stranger Within Our Gates.

"Help us to bring them Lord, to Thee."
1. Direct, special prayer for blessing on this special meeting.

2. Hymns: "Our Country's Voice is Pleading," "America."

3. Foreigners in Acts; "Nationalities reached at Pentecost, Acts 2:9-11. Act of an immigrant convert, Acts 4:34-37. A foreigner-made deacon, Acts 6:5. Relation of foreigners to first Christian martyr, Acts 6:8-12.

4. Items: Immigration to the United States reached nearly a million last year; still they come. The trend is Southward. In some sections of Texas and Louisiana English is scarcely known, but German and French are used altogether.

5. Leaflet: "Strangers Within Our Gates"

6. Garnered Gleanings by different members from "Our Home Field" (March) on the subject of study. A suggestion: Write names of missionaries among the foreign population and other short items on black-board or large sheet of paper.

7. Prayer: For the stranger within our gates.

8. Leaflet: "Sophie's sermon," by H. B. Gibbard.

9. Business: Collection. Plan for Week of Prayer with offerings for Home Missions. (Third week in March). Send to the State Officers or to W. M. U. 223 N. Howard Street, Baltimore, Md., for literature. (No charge.)

The Topic For March—"The Stranger Within our Gates."

God said to his ancient people, through his servant Moses, "Ye know the heart of a stranger," and their sad experiences in Egypt were meant to be the means of making them sympathize with those in like condition. Our favored land has become an Asylum for many poverty-stricken, down-trodden sons and daughters of other shores. The great ocean liners bring these sorrowing, suffering ones from Poland, Finland, Russia, Germany, Sweden, Austria. Some of them have labored long and painfully that they might secure the needed funds. They come to their new home, hoping for better wages and more comforts and privileges for those dependent upon them. A sad fact, concerning these stran-

gers within our gates, is that they know little about true religion. The duty of giving them the Bread of Life is equally as plain, as is the command to carry the gospel beyond the seas. The Home Board of the Southern Baptist Convention is endeavoring to minister to these humble strangers at our doors, through consecrated Christian women. Miss Buhlmaier is doing this work at the Baltimore pier, and laborers have been secured for other parts when immigrant vessels arrive.

Sisters, we may not all do personal work on the pier, at Baltimore, or New Orleans, but we may all pray for and help to support those who do this Christly work.

J. T. J.

A Few Hints Concerning Nationalities.

The Irish: They are generally scattered and quite easily assimilated. As every one knows, they are largely Roman Catholic and not easily shaken in allegiance.

The Germans: Since 1820, over five million have come to our shores. As a rule they are industrious and energetic. The Christianity they have known as members of the State Church is a mere nominal religion, replete with forms and ceremonies, but sadly lacking in power and vitality. The Germans make splendid Baptists.

The Scandinavians: Twenty-five years ago, they were an almost unnoticed part of our immigrations; today, they are found in

hundreds and thousands and though nominally Lutherans, they are quite accessible to religious influences.

The Italians: An ominous feature of the Italian problem is that the proportion from Southern Italy is steadily increasing, and these are more illiterate, more unskilled and more lawless than those from Northern Italy.

The Slavic Peoples: Under this term are classed a number of nationalities—Bohemians, Russians and Poles with the allied Slovaks, Magyar and Serbians. These people greatly complicate the problem of the foreigner in America. The Bohemians are probably the most religious. The saloon holds an abnormally large place in their lives, and they alone have thirty infidel papers in this country.

Those who know whereof they speak, tell us that the most blasphemous infidelity is preached and applauded among them. In Chicago they have many Sunday-schools ranging in attendance from thirty to three thousand where the baldest infidelity is taught.

These schools use a catechism with such questions as this:

Ques. "What duty do we owe to God?"

Ans. "Inasmuch as there is no God, we own him no duty."

The Hebrews: Last year some sixty thousand came to America representing nearly every nationality under the sun. Many of these were totally illiterate. New York City has more Jews than Jerusalem or Alexandria ever had; in fact one fourth of all the people in that city are Jews—"New Problems of Immigration" by S. Z.

LADIES

Interested in easily raising church money would do well to write the PETER NEAT-RICHARDSON Co., Wholesale Druggists, Louisville, Ky. All we want is the advertising. Write us.

Dear Sir: Please ask your WIFE, DAUGHTER or SISTER to Read MY FREE Offer. Wise Words to Sufferers. From a Women of Notre Dame, Ind.



I will mail, free of any charge, this Home Treatment with full instructions and history of my own case to any lady suffering with female trouble. You can cure you self at home without the aid of a physician. It will cost you nothing to give the treatment a trial, and if you decide to continue it will only cost you about 12 cents a week. It will not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it—This is all I ask. It cures all, young or old.

If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, but find no weariness, frequent desire to urinate, or if you have Leucorrhoea (Whites), Displacement or Falling of the Womb, Protrusion, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS for the Free Treatment and Full Information. Thousands besides myself have cured themselves with it. I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young ladies. It will save you anxiety and expense and save your daughter the humiliation of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well known ladies of your own State of county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write today, as this offer may not be made again.

Mrs. M. Summers, Box 232, Notre Dame, Ind.

Gulf & Ship Island R. R. Co.
Parlor Cars between Jackson and Gulfport on trains 3 and 4.

Two trains daily each way between Jackson and Gulfport, Miss.
Three trains daily each way between Hattiesburg and Gulfport.

No. 5 Lv. Jackson..... 4:30 a. m.
Lv. Hattiesburg..... 8:10 a. m.
Ar. Gulfport..... 11:00 a. m.
Daily except Sunday.

Ar. Laurel..... 8:20 a. m.
Ar. Columbia..... 11:30 a. m.
Ar. Silver Creek..... 11:50 a. m.

No. 4 Lv. Gulfport..... 7:20 a. m.
Lv. Hattiesburg..... 10:35 a. m.
Ar. Jackson..... 2:00 p. m.

Daily except Sunday.
Ar. Columbia..... 11:30 a. m.
Ar. Laurel..... 2:15 p. m.
Ar. Silver Creek..... 7:05 p. m.

No. 3 Lv. Jackson..... 3:25 p. m.
Lv. Hattiesburg..... 7:00 p. m.
Ar. Gulfport..... 9:15 p. m.

Daily except Sunday.
Ar. Laurel..... 11:30 a. m.
Ar. Columbia..... 2:15 p. m.
Ar. Silver Creek..... 6:35 p. m.

Fast trains Nos. 1 and 2 will stop at regular schedule points north of Hattiesburg, but will not stop at any points south of Hattiesburg except Mobile.

At Jackson—Close connections made with Illinois Central trains, Yazoo & Mississippi Valley trains and Alabama & Vicksburg trains, for Memphis, St. Louis, Chicago and Cincinnati, and all other northern and north-eastern points.

At Hattiesburg—Connections made with New Orleans & Northeastern trains, Mississippi Central (P. & L. R.) trains, and Mobile, Jackson & Kansas City trains.

At Gulfport—Connections made with Louisville & Nashville trains. For further information apply or write S. D. BOYLSTON,

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Magic White SOAP

Is winning new friends and patrons every day, because every good housekeeper who tries it feels it a duty to recommend it to her friend. Office 426 Girard St.,

New Orleans, La.

Deaths.

In Memoriam.

Mrs. Mary Harris, the wife of John M. Harris, was born May 30th 1827 and Nov. 18th 1904. She was married to Mr. John M. Harris July 22nd 1852. She was born of the Spirit in the early years of her married life and united with the Missionary Baptist church being baptized by Eld. H. B. Haywood, one of the pioneer preachers of the Alabama Association. Sister Harris was one of the Seven who entered into the organization of Ashland church since moved to Challa. She was faithful to her church vows and labored in its service and ordinances for about a half century. She let her light shine in living a consistent Christian life. Her aged husband who labored while longed on this side the great divide, bears glad testimony to the fact that she was a devoted wife, a true daughter. She was the mother of four children all of whom are living near the shadows of the old homestead. She lived to see her children's children and peace in Israel.

She was devoted to her Sunday School and recited the lessons as a child. She loved and honored her father and cheerfully heart with kind, approving words and always gave him a Christian welcome in her comfortable home. Sister Harris was a true and noble wife of a citizen of the Old South. Dear children let us follow mother's example looking forward to the time when as one we shall pass away, so that we may meet her in that beautiful when there shall be neither tears nor separation.

J. M. HARRIS, (son and)
JOHN D. RICH, (son and)

Obituary.

Last Saturday morning Feb. 25, at 7 o'clock, Brother J. E. Joiner fell on sleep like the sheaf of wheat full grown and well matured. He was 81 years of age. At the old age of 81, with more than 60 years of Christian experience he passed away leaving a wife and five children to mourn his death.

Brother Joiner served his country faithfully during the Civil War until he was captured at the siege of Vicksburg. But as a soldier of the cross he was standard bearer and for more than one-half century he bore the colors of Christ until they were laid at the feet of Jesus.

For nearly one half century he was a deacon in the Baptist church at Starkville, Miss. and for two years a deacon of the church here. As a man he was honest, a husband kind, a father gentle, a Christian loyal, a citizen honorable. But he has gone to await the coming of all those who love and honor God.

May his mantle fall upon his sons, and the remembrance of his life be an incentive to us and faithfulness to all of us who know him, until we shall clasp hands in that world where nothing is unknown.

His Pastor.

L. O. FATES.

Died.

Bro. S. Oglesby died on Saturday evening Feb. 18th at Jackson, Miss. He

was brought here, and carried to the family grave yard, where he was laid to rest on Tuesday morning. He was a member of Providence Baptist church. He was 52 years of age.

God bless his family.

W. E. FARR.

Roxie, Miss. Feb. 24th, 1905.

Rhoda McKelvin Hagg.

This estimable Christian daughter of B. H. and L. R. McKelvin, fell asleep in Jesus Feb. 13th 1905 and after consoling words spoken by Bro. Anding was buried at Summit.

She was born at Clinton July 18th, 1877 confessed faith in Christ and was baptized July 5th 1888, married to Mr. Stakes Hagg April 13th 1897 who with three children, her mother and two sisters survive her. I knew her well, was her pastor. She was dutiful, affectionate, consistent, devoted, steadfast. Her life was blessed by the grace of God and she was happy in His love and service. He has taken her away from us, she has gone home, we shall meet again "some sweet day."

God bless and comfort the bereaved especially "Mamma"

I ALLMAND.

E. G. Wade.

On Sept. 2, 1904, death visited the home of E. G. Wade and bore his Spirit back to the God who gave it. Yes he has gone from us, but his memory will ever live, and be cherished by his loved ones. He was kind and obliging, thus winning for himself many friends. He professed religion quite young and was baptized by Rev. W. H. H. Fancher.

We are not loved ones as those who have no hope, but look upward and trust in Jesus. His remains were laid away in the Bear Creek cemetery after appropriate service by his pastor Rev. W. H. H. Fancher.

A FRIEND.

Anna Brock McGee.

Died at Leland, Miss., February 22nd, 1905, in her 64th year.

She was the fondly-loved wife of W. S. McGee and the mother of twelve children, all of whom survive her except two, one dying in infancy, the other Mrs. T. H. McKenzie, of Lula, Miss. Her heart-broken husband and grief-stricken children saw her tenderly laid to rest.

The children left to mourn her loss are B. O. McGee, Mrs. Eula McCombs, Mrs. C. C. Dean, Mrs. C. Hopkins, Clyde McGee and Blanche McGee, all of Leland, Miss.; E. H. McGee, Lula, Miss.; C. N. McGee, Mastodon, Miss., and H. H. McGee, of New Orleans.

God, oh so tenderly, wafted her soul to heaven just as spring-time (the season she loved so much) burst in all loveliness upon her earthly home, but a far more beautiful sight greeted her vision on the morning of the 23rd, when she awoke in heaven; there the flowers of God's love will bloom for her who appreciated the tiniest flower or smallest gift of His love in this life.

Her life was Christ-like, filled with His gentle, sweet spirit—manifesting itself in her spirit of giving, always giving to her children, friends and neighbors, never thinking of self; soothing the sufferer, cheering the sad and causing wayward ones to resolve to live truer lives. The earthly tenement of her precious soul is laid away, but she lives—lives with God.

Three LEADERS
for CORN.

Tiger Corn Grower,
Corn and Cotton,
Ashcraft's Formula.

Write

Tennessee Valley Fertilizer Co.,
FLORENCE, ALABAMA.

They Will Tell YOU Which to Use on YOUR Land.

and in the hearts of all who knew her.

"There is rest, there is peace, at the end of the way,
When the shadows are lost in the infinite day.

And the songs that we sing and the prayer that we pray
Shall be answered with rest at the end of the way.

There are lilies of love at the end of the way;

The wearisome winters shall blossom to May;

And rest shall be sweeter than beautiful day,

When we dream in the light at the end of the way."

ADDIE S. MCGEE.

Mrs. Jeff D. Bonner.

Whereas, Our almighty God has seen fit in His wisdom to call from our midst our beloved member; be it

Resolved, By the Woman's Missionary Society of the Laurel Baptist Church—
First—That we submissively bow to the will of our Heavenly Father, knowing that "He doeth all things well."

Second—That we will love and cherish her memory of her, who was one of God's noble women; she was kind and loving, and beloved by all who knew her.

Third—That our society extend to her bereaved husband, children and other relatives our heartfelt sympathy in this sad bereavement.

Fourth—That these resolutions be spread on our minutes, and a copy be furnished the husband, and a copy be sent THE BAPTIST for publication.

Respectfully submitted,

MRS. D. J. LEGGATE,

MRS. J. B. JARVIS,

MRS. K. C. HALL.

Miss Minnie Smiley.

Died at the residence of Brother J. M. and Sister Smiley, their youngest daughter, Miss Minnie Smiley, on the evening of February 22, 1905.

Miss Minnie was a gentle, lovely character, modest, true and kind.

She was a member of Old Hepzibah Baptist Church, near Shabuta, Miss., one of the oldest churches in East Mississippi.

Miss Minnie was sick four weeks, and suffered greatly. On the evening of her death, sever 1 hours before she died the Angel of Death came to take charge of her spirit. Her face brightened up. The writer has never before seen such a beautiful dying face. Miss Minnie was conscious that her dying hour had come, and that she was going to her home in heaven. She called all present to her bedside and bade them good-bye, and asked all to meet her in heaven.

A precious one from us has gone;

A voice we loved is stilled;

A place is vacant in our home,

Which never can be filled.

Miss Minnie leaves father, mother, six brothers, two sisters. To these I would offer words of true sympathy and comfort. Your very great loss is her infinite gain, and where she is you will soon be if you, like her, put your trust in the Savior for life beyond the grave.

Sister, thou wast mild and lovely;

Gentle as the summer breeze;

Pleasant as the air of evening,

When it floats among the trees.

Peaceful is thy silent slumber,

Peaceful in the grave so low.

Thou no more will join our number,

Thou no more our song shall know.

Yet again we hope to meet thee,

When the day of life has fled,

Then in heaven with joy to greet thee,

Where no farewell tear is shed.

W. T. B.

Sister M. C. Dukes.

Sister M. C. Dukes was born in Simpson county, Mississippi, December 14, 1857. Died near Flora, Miss., December 21, 1905. Baptized into fellowship with White Oak Baptist Church, Smith county, Mississippi, at the age of 16, by Elder S. J. Hitt. Married December 14, 1872,

to Brother G. N. Dukes. This union was constantly happy for thirty-five years, and its dissolution leaves the sorrowing husband, eight sons and four daughters to look through their tears upon wife and mother's vacant chair in the life-time happy home.

A good neighbor, faithful wife, loving mother, true Christian has gone home to her Father's house.

A BROTHER IN CHRIST.

John Franklin Smith.

Mr. John Franklin Smith, of near Brownsville, Miss., was born November 4, 1881, and died from drowning February 25, 1905. He was the older of two sons of Brother and Sister J. L. Smith, members of Beulah Church at Brownsville, Miss.

How sad! This noble young man, at the age of 23 years, is called to such an untimely death. Frank was a courteous gentleman, obedient son, kind and loving brother, and ever faithful friend. We shall all miss him much.

He leaves his parents, one brother, one sister and many other relatives, and a host of true friends to sadly mourn his untimely death.

CHARLES L. LEWIS.

MARRIED.

Boyd-Wade.

At the home of the brides mother Mrs. Jno. M. Wade near McCool, Miss., at 3 p. m. 1 ec. 27th, 1904. Mr. D. S. Boyd to Miss. Filled Wade Rev. W. H. H. Fancher officiating.

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Price, 50 cents net; post-paid, 65 cents

With Responsive Readings, 10 cents additional

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SAY MA, IF I LIVE WILL I BE AS BIG
A GOOSE AS YOU
YES MY CHILD IF YOU DON'T USE

MAGIC WHITE SOAP

Rub Magic on soiled parts, leave them in water one hour. No boiling; no washboard; no backache. If you use MAGIC WHITE SOAP, you will find it as easy as magic: has no rash like the yellow soap.

Get your grocer to order or send us \$1.00 for a sample box of 20 cakes. Express prepaid. Save the wrappers.

MAGIC SOAP CO., Ltd. New Orleans.

Magic Chips

Packed in Barrels for
Laundries.

LOW RATES VIA



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Account Southern Baptist Convention

ONE FARE

Plus Fifty Cents for Round Trip. On sale May 7th to 11th, '05

\$31.65 Memphis to California.

\$37.50 Memphis to Portland, Oregon.

Other Pacific Coast points very low.

On sale March 1st to May 15th inclusive.
\$15.00 (or less) for round trip, Memphis to all points in Oklahoma, Indian Territory and most of Texas.

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Mr. Alford's New Book.

It is Both interesting and instructive.

We have on our table a little volume entitled "How to Live a Happy Life." Mr. Geo. H. Alford, of the Happy Life. Mr. Geo. H. Alford, of the Southern Farm Gazette, from the review we have made of it in the "Farm Gazette" of this city, is the author. It is a pretty pastoral romance, in which all of the characters are farmers and their families, it is the scene laid on the farm. While the plot is interesting, it is full of good information that will prove valuable to every farmer. The price of this little volume is 25 cents, and it is well worth it, either as a fiction or a treatise on agriculture.—Starkville Times.

"How to Live a Happy Life" is the title of a book which has been kindly presented us by its author, Mr. G. H. Alford, of the Southern Farm Gazette. From the review we have made of it in the "Farm Gazette" of this city, we are very much impressed with its contents. It is ably and lucidly written. Intended for farmers and their families, it is eminently practical. A copy of it should be in every farmer's home. It is not all "book farming" or theory. On the contrary, it deals largely with facts that have come directly within the knowledge of the writer who was born and reared on a farm and educated at the A. & M. College of this state.—Magnolia News.

Send 25 to G. H. ALFORD, Starkville, Miss., and get a copy of this book.

Marvelous Cures
of Sore Eyes.

A New Magic Home Treatment that is Absolutely Harmless and Positively Cures Sore Eyes, Granulated Lids, Wild Hairs, Ulcers, Cataracts, Bloodshot or Inflamed or Tired Eyes.

Sample Package Sent FREE by Mail.



It is a harmless, painless, soothing, healing preparation that gives instant and absolute relief to aches, pains and burning of the eyes from inflammation, strain or granulated lids. It has cured the worst cases of granulated lids in a few days. In cases of ulcers, or cataract of the eye, where doctors had given up and said the sight must be lost, this marvelous remedy has cured positively and permanently in a few weeks and restored the eyes to perfect sight. It is an absolute and perfect cure for inflamed or weak eyes, and has repeatedly restored the sight of people nearly blind for years.

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Was the Number Enrolled the First Term of This Session.

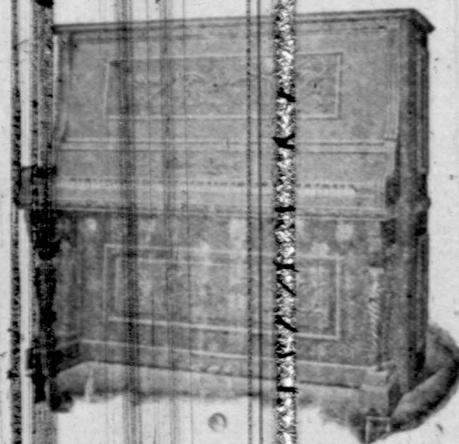
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more wanted after Christmas. Second term opens Jan. 3, 1905. Our new system of water works and electric lights is in operation throughout the college and the town.

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for the cause of religion, education, and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contributed a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and ennobling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. Then we maintain that the home, the very corner-stone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of some loved one for the wicked and sad element have long recognized its power to attract, and to say, never mind to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

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Stations	No. 2.	No. 4.
Lv. Mobile.....	7:00am	4:00pm
" Orchard.....	7:27 "	4:27 "
" Crusher.....	7:33 "	4:33 "
" Semmes.....	7:40 "	4:40 "
" Wilmer.....	7:57 "	4:57 "
" Latonia.....	8:12 "	5:13 "
" Brushy.....	8:19 "	5:20 "
" Donovan.....	8:26 "	5:27 "
" Evanston.....	8:35 "	5:35 "
" Lucedale.....	8:41 "	5:42 "
" Eubank.....	8:52 "	5:53 "
" Bexley.....	8:59 "	6:00 "
" Merrill.....	9:11 "	6:12 "
" Leaf.....	9:28 "	6:29 "
" McCallum.....	9:42 "	6:45 "
" Little Creek.....	9:47 "	6:50 "
" Beaumont.....	10:02 "	7:04 "
" Hintonville.....	10:23 "	7:26 "
" Richton.....	10:40 "	7:44 "
" Loper.....	10:58 "	8:03 "
" Ovette.....	11:12 "	8:18 "
" Ellisville Jct.....	11:40 "	8:47 "
Ar. Laurel.....	12:08 "	9:15 "

South Bound—Daily.

Stations	No. 1.	No. 3.
Ar. Mobile.....	6:30pm	11:30am
" Orchard.....	5:59 "	11:02 "
" Crusher.....	5:53 "	10:46 "
" Semmes.....	5:46 "	10:39 "
" Wilmer.....	5:29 "	10:22 "
" Latonia.....	5:13 "	10:07 "
" Brushy.....	5:01 "	10:00 "
" Donovan.....	4:55 "	9:53 "
" Evanston.....	4:47 "	9:44 "
" Lucedale.....	4:41 "	9:38 "
" Eubank.....	4:31 "	9:27 "
" Bexley.....	4:24 "	9:21 "
" Merrill.....	4:14 "	9:11 "
" Leaf.....	3:57 "	8:52 "
" McLain.....	3:43 "	8:56 "
" Little Creek.....	3:38 "	8:30 "
" Beaumont.....	3:21 "	8:13 "
" Hintonville.....	3:03 "	7:55 "
" Richton.....	2:46 "	7:36 "
" Loper.....	2:28 "	7:20 "
" Ovette.....	2:14 "	7:06 "
" Ellisville Jct.....	1:46 "	6:38 "
Lv. Laurel.....	1:18 "	6:10 "

NORTH BOUND.

No. 2—Daily.	No. 4.
12:43pm Ar. Mobile.....	Lv. 12:43pm
" 1:06pm " Stringer.....	" 12:15pm
" 1:33pm " Bay Springs.....	" 11:47am
" 2:19pm " Montrose.....	" 11:01am
" 2:48pm " Roberts.....	" 10:32am
" 3:20pm " Newton.....	" 10:00am

Hattiesburg Branch.

NORTH BOUND.	Daily except Sunday.	Daily.
Lv. Beaumont.....	10 10am	7 10pm
" Wingate.....	10 45am	7 27pm
" New Augusta.....	11 00am	7 34pm
" Mahnd.....	11 15am	7 44pm
" Ragland.....	12 05pm	8 02pm
" McCallum.....	12 05pm	8 12pm
Ar. Hattiesburg.....	12 50pm	8 35pm

SOUTH BOUND.

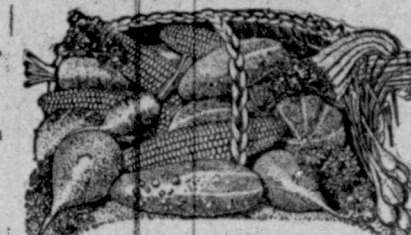
	Daily.	Sunday.
	No. 5.	No. 2.
Ar. Beaumont.....	8 05am	5 00pm
" Wingate.....	7 49am	4 25pm
" New Augusta.....	7 42am	4 00pm
" Mahnd.....	7 34am	3 40pm
" Ragland.....	7 18am	3 03pm
" McCallum.....	7 09am	2 45pm
Lv. Hattiesburg.....	6 48am	2 00pm

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Hattiesburg Branch.

NORTH BOUND.

Daily except Sunday.

No. 24. No. 6.

Lv. Beaumont.....10 10am 7 10pm

" Wingate.....10 45am 7 27pm

" New Augusta.....11 00am 7 34pm

" Mahnd.....11 15am 7 44pm

" Ragland.....12 05pm 8 02pm

" McCallum.....12 05pm 8 12pm

Ar. Hattiesburg.....12 50pm 8 35pm

SOUTH BOUND.

Daily except Sunday.

No. 5. No. 25.

Ar. Beaumont.....8 05am 5 00pm

" Wingate.....7 49am 4 25pm

" New Augusta.....7 42am 4 00pm

" Mahnd.....7 34am 3 40pm

" Ragland.....7 18am 3 03pm

" McCallum.....7 09am 2 45pm

Lv. Hattiesburg.....6 48am 2 00pm

Daily.

No. 3.

Ar. Beaumont.....8 05am 5 00pm

" Wingate.....7 49am 4 25pm

" New Augusta.....7 42am 4 00pm

" Mahnd.....7 34am 3 40pm

" Ragland.....7 18am 3 03pm

" McCallum.....7 09am 2 45pm

Lv. Hattiesburg.....6 48am 2 00pm

Daily.

No. 3.

Ar. Beaumont.....8 05am 5 00pm

" Wingate.....7 49am 4 25pm

" New Augusta.....7 42am 4 00pm

" Mahnd.....7 34am 3 40pm

" Ragland.....7 18am 3 03pm

" McCallum.....7 09am 2 45pm

Lv. Hattiesburg.....6 48am 2 00pm

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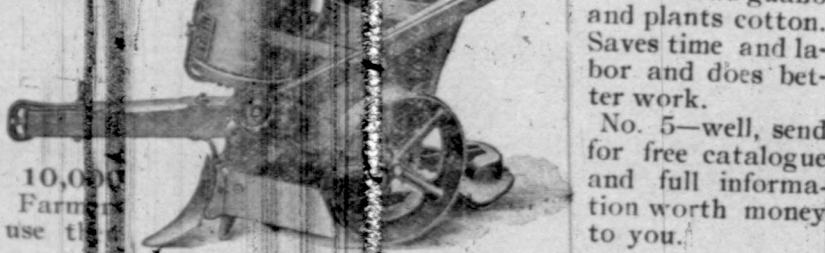
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